FREE RELIGION.

Convention of the Free Religion Association at Boston.

Miscellaneous Gathering of Apostles of Both Sexes.

Representatives of All Protestant Denominations on a New Platform.

The General Religious Aspects and Meeds of the Age.

Just a year ago a number of prominent religionists, senting the majority of sects and denominations in America, met in this city for the purpose of organizing what has since been known as the "Free Reli-gious Association." The proceedings were fully re-ported in the Herald at the time, and it will be rembered that the objects of the association, as declared, are to promote the interests of pure religion, to encourage the scientific study of theology and to increase fellowship in the Spirit; and to this end all persons interested are invited to fellowship. The tendance at the second annual meeting here to-day gave birth to the association, the spacious Tremont Temple being crowded in almost every part at each of the three sessions. Probably every sect and denomination was represented by visitors on the floor, but representatives of several denominations who were invited to participate in the proceedings failed to appear, but in consequence of prior engage-ments generally, as their letters indicated. Only a representative of the Catholic religion declined being present, for the stated reason that he did not sympa

Rev. O. B. FROTHINGHAM, of New York, called the convention to order, stating that its object was to promote scientific religion and theology. They did ot propose to be political, reformatory or philanthropic, or yet strictly Christian. Christianity, he dded, is a sect, and is not included in the great religions. Jews, Mussulmans, the Rationalists, Spiritualists, great numbers of scientific men are not religion, for that is as wide as humanity and cannot but religion is a perfectly simple term, and is under stood all over the globe. We are satisfied with the Ten Commandments and content to let our religion rest there. Our next word is "free," for freedom is not Jewish, Mohammedan or Christian, but it leaves us free to follow the train of thought. Liberty is only a condition, but it is a very vital condition-a necessary condition of all progress, as is shown by our American civilization. We do not mean freedom to fight, but freedom of debate, freedom of thought—a freedom which shall bring no ill will or reproach or create nemies. This, he added, is not a vague statement, but it is an exceedingly definite statement. Every man who has taken a part in the formation of this association knows perfectly well where he stands and has a definite will and purpose marked out. Of course our work will be slow and long, for we must avoid a clique and sect and study many other things not to do, which done would overthrow the whole Mr. F. said our purpose was to give expression to all, but now we are more concentrated. The people offer a platform on which all can stand and give here, but he declined, saying that when he came to on he should come as a Catholic and he would ddress an audience that would fill the largest hall in the city. An Episcopalian had also been invited, but he had declined to take part in the meeting.

but he had declined to take part in the meeting. They did not care what professions of religion a man made if he would undertake to answer the great religious questions of the hour.

After the opening remarks of Mr. Frothingham Rev. JAMSS FREEMAN CLARKE, of the Indiana place chapel, Boston, was introduced. He said he could not help thinking in this meeting that the man who comes is will have the best chance, for he can pull down and demolish every idea that had been built up by those who preceded him. He came here most decidedly as a Christian—as an orthodox Unitarian—if there is any such thing. The way he came to be one was because he found a life and a power in the great element of faith, and if he was any different he found that he had no power. He did not believe that any man can go out of the great current of Providential life and amount to anything. Some men here, he said, don't want to be Christians, but professed to have something higher, deeper and broader. If they could show him anything that was deeper, higher and broader than Christianity he would be glad to take it; but he and yet failed to see anthing. He found something divine and holy in Christianity, he found something divine and holy in Christianity, and on, and on. He for perses of the soul on, and on, and on. He for perses of the soul on, and on, and on. He for the soul on the found on the following that it teaches that Jesus Chist is God in us and shows us the best thing that we can know of the relation of God to man. It seemed to him that Christianity was not a sect, but that it was inclusive. He did not believe that the Catholics were going to sweep the whole country any more than any other religionists, for there was too muck how on of the history of the Roman Church. He felt, however, that the Catholic Church had done and is doing a good work, and there were many things in their creed which all would do well to copy from. He believed that Christians or have the possibility of the country, for the clieved that Christians. He bolleved in religion, progress and humanity, and therefore he believed in Christianity, for he believed that chieved in Christians, of Chicago, was introduced. He felt, he said, that he was what he was did not in any sense prevent him from being glad to welcome this new child of God who does not seem to know much of the chapter. This fact that he was what he was did not in any sense prevent him from being glad to welcome this new child of God who does not seem to know much of the chapter. The fact that he was what he was did not in any sense prevent him from being glad to welcome this new child of God who does not seem to know much of the chapter of the chapter. The fact that he was what he was did not han any sense prevent him from being glad to welcome this new child of God who does not seem to know much of the chapter of the cha

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but Rev. J. P. Hubbard, of Westerly, R. I., had accepted an invitation flud would now present his views.

Rev. Mr. Hubbard was received with warm applause. He said that they were all one in humanity and one in the incarnation and death of Christ, and there were sole wants, which they all wanted in common. Referring to the Spiritualists as supplying these wants he said that assuming it to be true that communion is held with the spirits of the other world, it is a well known fact that their statements are conflicting, and are taken by all with a great deal of caution. He believed in the Bible as coming the nearest to the simple truth. He found there was a Divine interposition in our race—that the heart of man answered to the heart of man, that his soul hankered after God. There are times of spiritual darkness and of joy when God answers and when he does not. In the Gospel of Jesus he found what was indeed a revelation to his soul in reading the life of glorious beneficence—of Christ. All this satisfied his soul and gave him infinite joy to know that the sins had been forgiven for Jesus's sake could never again be recorded against him. It gave him a solution to all the questions that tried his soul and he wished that all those assembled could find the same faith in Jesus. As a disciple of Jesus he believed that he had found the truth. In what Jesus had done for his own soul and for the souls of his fellow men he felt that he had found a solution to all the questions of difficulty. In closing he referred to the testimony of Napoleon in sustaining the divinity of Christ, after which he said that although they differed in certain dogmas he nevertheless believed that they all bore true allegiance to Christ.

Another vocal effort by the Hurchinsons was in or-

solution to all the questions of difficulty. In closing the divinity of Christ, after which he said that aithough they differed in certain dogmas he nevertheless believed that they all bore true allegiance to Christ.

Another vocal effort by the Hutchinsons was in order here, after which Mrs. Rev. OLYMPIA BROWN, of Woman's Rights renown, was introduced. She said she halled this miscellaneous meeting as an omen of coming Christian love and to enable all denominations to feel that they are one great family, all aboring for one common object, one common home. Nothing of the kind was ever more needed in such an age as this, when there are so many inquiries and when so many are seeking to promote Christian love. She had been in the West and there witnessed a conflict of sects, but such gatherings as this would soon remove all dimeulities and leave in their stead true Christian charity and Christian love, which is now the great need of the world. They could not afford to denounce denominations, but they should fight evil and wrong and oppose their influences, and without organization and denominations they could do but little. She would as soon think of doing away with steam cars because Weston can walk a hundred miles in twenty-four hours. There is not a single denomination they could do without. The Congregationalists, the Methodists, the Universalists, the Catholics, all represent great truths, and we should honor them and pray for the great brotherhood of faith so we can work effectually, nobly and grandly in advancing the great truths of Christ. We must reach up and seek to attain His large charity, which has animated the whole world, and in doing this we must retain denominationalism. This question is the practical one.

Rev. John Weiss, of Watertown, Mass., was next introduced. He endorsed warmly and eloquently this great movement and believed that its tendency was rapidly and surely onward. When he had finished the Hutchinsons closed up the foremon session with another of their vocal entertainments.

At the o

pressible delight and encouragement in paving the way for the foundation of the great religious church of the world.

At this point Colonel T. W. Higginson, of New York, took the platform, and praised Rev. Mr. Malcom, the expelled Baptist, of Rhode Island, for his maniy and religious course in defiance of the persecutions of all the Baptists of the State. The colonel said there was not a Baptist there who would recognize him as a Baptist or who would exchange pulpits with him. Yet he was not dismayed, but would continue in future, as in the past, to show his development of courage and advocate the cause of religious freedom.

Mrs. Caroling H. Dall, a Unitarian, belonging in Boston, was subsequently introduced. She said that she felt proud to witness the courage shown by Rev. Mr. Malcom in advocating the bellef of his own conscience. She also gave an interesting account of the progress of free religion in other countries from statistics which she had gathered from correspondence with her husband, now an active propagator of the bellef in India.

Mr. Charles C. Burleton followed. He declared in favor of the fullest freedom of thought in all churches and criticised rather sharply those whom he termed so far behind the times and so thoroughly wedded to old theories as not to give a respectful hearing to those who have new ideas of religion to present.

Mr. J. M. S. Pezeles, of Battle Creek, Mich., and a Spiritualist, spoke briefly afterwards. Referring to the fact that there does not exist anywhere a church erected by the Spiritualists he explained that believers in that faith felt that their souls were more free in worshipping in open groves and public halls.

more free in worshipping in open groves and public halls. Prink, of Brooklyn, N. Y., came next for a few moments. He said he was neither a Christian, atheist, religionist nor a Mass-neither and the several by the Creator. He avowed himself in favor of freedom and equality in substance, but beyond this his remarks were evidently as incomprehensible to the audience as to the reporters, with perhaps the exception that he believed in the purity of body and soul alike.

Mr. AARON M. Powella, editor of the Anti-Statery Standard, who was next introduced, said that he was a Quaker, but he did not wish to claim to represent them. He claimed to stand upon the planform of the human soul and act in obedience to the law of life, and thus be led in the right direction. He still believed, however, in the essential principles of Quakerism, claiming that the Quakers had done more illustrating thers towards advancing the nation and independence of thought.

An adjournment was then had until evening, when there came a crowd as large as any during the day. The first business was an essay or report by Frank is Sanborn, of Concord, Mass., on the "Religious duty of philanthropy and social reform," which was as follows:—

Mr. PRESIDENT AND BRETHERN OF THE ASSOCIATION—By the assignment of your Executive Committee it fails to my fot to open the discussion of one of the most important questions which can present inself in a religious cutties the claims of active philanthropy and of social reform the religious duties the claims of active philanthropy and of social reform and the press and social reform, which was as follows:—

Mr. PRESIDENT AND BRETHERN OF THE ASSOCIATION—By the assignment of your Executive Committee it fails to my fot to open the discussion of one of the most important questions which can present intellined and the great majority of its members are known (whenever

labor with us for the elevation of mankind. Let the Castolic wo loves God more than his creed be as welcome in our assemblies as the Jew who does the same. Let us exten to Calvinista and churchman, to the disciples by Westley, and Muray and the Chanding, the same proceed to the labors before us. It is one of the most enouraging signs of the times that the tendency of all our religious organizations is now very strongly towards works of charity and social readers where the moral evils of the time are seen to be great and growing, while the remedies which the Church has been wont to apply have cased to be efficacious, place in the material condition and way of life of the people. The concentration of population in cities on the one hand, and on the other the dispersive movement of colonizing millions who go forth expense of the people. The concentration of population is a here too crowded and there too escattered to benefit, as it once did, by the religious influences of the Church and class in London, Paris and New York in frightnia and aimost complete. Whole districts in those class are given up to pauperism, while others are sexclusively the abode of luxury. Mr. Gladstone, in a class in London, Paris and New York in frightnia and aimost complete. Whole districts in those class are given up to pauperism, while others are sexclusively the abode of luxury. Mr. Gladstone, in a habital bilindness and ignorance of the necessities and ciasms of his fellow creatures, and, consequently while in Eastern London the poor had through the control of the poor laws. In our own cities the same contrast is seen, and if not yet so appailing, it is on the way to become sey while on the broad religious propers. The control of the control of the poor laws, in our own cities the same contrast is seen, and if not yet so appailing, it is on the way to become sey while on the broad control of the poor laws. In our own cities the same contrast is seen, and if not yet so appailing, it is on the way to become sey while the control of the

pages about a "new heid for handicism." While New Yorkexists God will not suffer the race of fanaticis to die out, for nothing short of fanaticism can enable a man to live honestly in that city. Yet New York is only the forus of our concentrated civilization, and what is needed there is partially needed everywhere else. The labor question, the woman question, the question of education for the poorest, of reclaiming the thief and the prostitute, of suppressing intemperance, of dealing with insanity, of diminishing pauperism—these and a hundred other questions derived from these or related thereto press upon us for decision and we cannot escape them. If we have a true religions feeling we shall not try to escape them. We shall entertain them all, and devote ourselves to those with which we can best deal. One person will teach the freedmen, others will secura them the right to vote, work the world in the control of the chart will be present to give her and banish drunkenness, and at every stee of ever and banish drunkenness, and at every stee of ever cerum religion will be present to give her sanction. Serious experiments of the chart worspeak the voice of tradition, but sometimes she will do both, and she will never fail to attest the truth of Pilny's saying;—"To benefit mankind is worthy of a god." In this giorious work, this task which has been signally and providentially laid upon our country to accomplish, there is a duty, humble, but at the present time most needful, which our association can perform at least in part. What philanthropy now requires more than all things else—for it is the key to all future progress—is to be reported and made known from country to country, and throughout the several regions of each country. Whatever courage has achieved, or science has invented, or patience has overess—but be dead and discounted to the knowledge of other communities and inciting implication of feeling with convicts slowly comment of the land of the patient of the progress—is to be reported and made known the p

was of course received with thunders of applicate. He said that the question treated in Mr. Sanborn's paper was a new one to him, and he hardly knew what to say about it. He began life, he said, with a profound faith in the honesty and efficiency of church organization for the object of promoting thrightian purposes; but in later years he had had that faith drilled out of him. Church or-

ganizations never helped the anti-slavery cause; but every one represented an idea concerning it, still falling, however, to make an application of that idea. The Church of to-day certainly does a great ideal of good in driving away evils, disseminating traths, keeping its neighbors from starving, &c. But the organization of churches is like a frozen river. It is useful in its permanent stake, but it is far more useful when the lee melts and the stream flows. So with churches and their organizations. When quiet and still they are useful, but when pushing ahead more useful. It seemed to him that Christianity was the highest type of religion; but the churches are no better now than when they were filled with thieves, years ago. They have only kept up with the times. They only helped anti-slavery when forced to do so by events at Gettysburg, Vicksburg and other points. The reason, he maintained, why the Church was in a morbid state was because it was a capital-punishment, pro-slavery, woman-under-the-bed society. We hang a man for doing what society allowed him to do by not educating him, and all this comes from the great root of Christianity. Coming to methods, he said that the Church would say, if one had an idea, present it, but not arraign the authorities, for that would be fanatical and blasphemous. With all respect, he added, if Jesus should come and preach in the streets of Boston and try to create a feeling among the masses he would be in jail in less than a week. The first duty, he added towards conclusion, is to give all souls a fair chance; those of the men, those of the women and those of the laborers, and the country and the people will improve irrespective of the church organizations. In the anti-slavery movement its friends made a mistake in believing that there was vigor in the Church, but they found that there was none until the shackles had fell from three millions of slaves, and then they only wheeled into line because it would not have been respectable to have kept out of it.

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RELIGIOUS INTELLIGENCE.

The Grand Summing Up of the Religious An-

niversaries.

From the reports of most of the leading religious and benevoient associations we gather the following statements of their receipts for the past year:-

American Home Missionary Society..... American Formale Guardian Society
American Female Guardian Society
American Seamen's Friend Society
American Tract Society
Sales
Donations
118,773 Sales. \$94,469 Donations. 47,856 Presbyterian Board of Foreign Missions
(O. S).
American Church Missionary Society.
Missionary Society of Methodist Episcopal
Church.
American Bible Committee Foreign Missions.
American Missionary Association.
Protestant Episcopal Committee on Foreign
Missions.
Protestant Episcopal Committee on Domestic Missions.
Protestant Episcopal Committee on Freed-Protestant Episcopal Committee on Domestic Missions.
Protestant Episcopal Committee on Freedmen.
American Anti-Slavery Seciety.
National Temperance Society.
American Sunday School Union—
Sales. \$300,290
Donations. 95,654 142,136

New York City Sunday School and Missionary Society of Methodist Episcopal Church. New York branch of Freedmen's Committee. House of industry at Five Points. Ladies' Methodist Episcopal Mission at Five

Progress of Religious Interest in the United

States.

We continue to receive encouraging reports of the progress of religious interest throughout the country. Specially encouraging intelligence reaches us the present month from Congregational churches. At the meeting of the Mendon Conference in East Med way, Mass., April 22, it appeared that all its churches but one have enjoyed revivals, which have been attended by five hundred hopeful conversions since the week of prayer. Evidences of the continuance of

but one have enjoyed revivals, which have been attended by five hundred hopeful conversions since the week of prayer. Evidences of the continuance of religious interest among the Baptist churches abound in all their religious Journals. At Yonkers and Tarrytown, in this State, at Williamsport, Pa., and at Fall River and Berlin, Wis., nearly one hundred and fixy converts have been baptized, while from many other towns and States similar good tidings are constantly received.

In North Cornwall and Seymour, Conn., strong religious interest prevails. At the former piace as many as 170 have risen for prayer in a single meeting, and in one congregation at Seymour fifty conversions are reported. In the same State, at Putnam, tweaty were added to the Congregational church on the 3d inst., eleven to the Methodist, seven to the Baptist, and ten to the East Putnam Congregational church. Others are waiting for the next communion.

A correspondent, writing from Stockton, Cal., thus refers to the two oldest societies there, the First Presbyterian and the Methodist Episcopal:—"These two churches, as also the Baptist, Congregational, Episcopalian and German Methodist, have been greatly blessed during the past winter. Over 100 united with the Methodist church. About eighty with the Baptist, fifty with the Presbyterian, forty with the Episcopalian, twenty with the German Methodist and ten or tweive with the Congregational."

The Tiliteenth street Presbyterian church in this city received to their communion in January thirteen; in March, forty-nine, and during the present mouth, twenty-seven. Every pew in the church is rented, and the Sunday school is very efficient. The pastor meets those who desire to converse on the subject of religion upon every Monday evening. Ordinarily from twenty to thirty are present. This great work has been wrought by the spirit, with the use of the ordinary means of grace. Prayer and inquiry meetings have been field as the exigency seemed to require, and all the fruits are righteousness and peace. At C

the "Week of Prayer." Before the close of that week some hopeful conversions took place, and the interest was such that all felt that the meeting must not close. The number in attendance was at irst not large, but there seemed such manifest convicting power present that scarcely an impenitent person came in that was not cut down. Convictions and conversions occurred daily. There have been more than one hundred individuals in attendance upon the meetings as inquirers, of whom probably some sixty or more have expressed hope. Among them are some cases of special interest, quite a number of returned soldiers, nine husbands of praying wives, and most of the converts were from fifteen to thirty-five years of age.

In Deposit, N. Y., on the first Sabbath in March, thirty-five united on profession with the Presbyterian church, and the occasion was of great interest, as the old and the young and those in the prime of life openly professed their faith in Christ. Again, on the first Sabbath in May thirteen were received into communion, some on profession, the rest by letter. Thus forty-eight have been added to the church this spring.

The Presbyterian Assemblies in Reunion.
The Observer (Old School organ) learns from the
Old School Assembly at Albany that "a majority is decidedly favorable to reunion with the New Sci but a large minjority is evidently inclined to the bemation." From the New School Assembly at Harrisburg the Observer has the same statement in regard to the majority, with the additional information that the opposition to union on the terms proposed is disappearing. Both assemblies agreed to spend the morning hour of Tuesday in prayer for divine direction in regard to the matter. Conference and prayer have been wonderfully instrumental, during the whole course of these negotiations, in overcoming the obstacles and opposition to reunion.

Auricular Confession in the Episcopal Church.
The Catholic World in its number for June has the following:—There is no doubt that there is quite a practice of auricular confession and seeks to extend it. There are ministers of that communion who are anxious to set up the confessional and disposed to teach its necessity. In the city of New York it is well known that the clergy of St. Albans are solicitous to . hear confessions, and love to be styled fathers on ac-count of their spiritual relation to their penitents. The Rev. Dr. Dix, the respected rector of Trinity church, the oldest and most influential corporation of his denomination is said to have quite a number of penitents, and to be the most popular confessor, especially among the higher class. We presume he makes no secret of his practice, while his position as the spiritual director of the Sisters of St. Mary is

Confirmations by Bishop Potter.

Chapel of the Holy Cross, New York, confirmed 38;
Anthon Memorial, New York, 16; Mission Chapel of
the Holy Trinity, New York, 38; Church of the Reformation, New York, 11; Fifth Sunday after Easter,
Church of the Transfiguration, New York, 38; P. M.,
Christ Church, New Brighton, S. I., 15; St. Paul's,
Tompkinsville, S. I., 10; Christ Church, Pelham, 9;
P. M., Christ Church, Rye, 5; St. Peters, Portchester, 16; Mission Chapel of the Reconciliation, New
York, 21; Ascension Day, Church of the Incarnation,
14; Mission Chapel of the Holy Trinity, 20; Sunday
after Ascension, A. M., Christ Church, Williamsburgh, 12; P. M., Grace Church, Williamsburgh, 12;
S. Andrew's, Harlem, 14.

Roman Catholic Items.

S. Andrew's, Harlem, 14.

Roman Catholic Items.

The Most Rev. Archbishop administered confirmation May 21 in the Church of St. John the Baptist, West Thirtieth street, to two hundred and forty persons, and on Saturday, May 23, in the Chapel of the Convent of the Sacred Heart, West Seventeenth street, to twenty-nine persons.

It was announced in the Cathedral, in this city, on last Sunday, that the exercises of the Triduum, authorized by our Most Holy Father the Pope, to be held throughout the Catholic world, will be held in this diocese on the three days preceding Trinity Sunday next, June 7, and will be brought to a close on that Sunday.

On that same Sunday (Trinity Sunday, June 7) the collections in all the churches of the diocese, at all the masses and likewise at vespers, will be appropriated for the benefit of the Holy Father. This collection will take the place of the annual collection for the Holy Father prescribed by the last Plenary Council of Baltimore. We learn that during the present week the Most Rev. Archbishop will issue a circular to the reverend clergy officially announcing the triduum and collection.

The very Rev. E. Sorin, C. S. C., the venerated Superior General of the Fathers of the Congregation of the Holy Cross, Notre Dame, Ind., left this port on Wednesday, May 27, per steamer Australasian for Liverpool, en route to Rome, where a General Chapter of the Congregation is to be held next month.

On Saturday, May 23, the Rev. W. T. Cunden, New Orleans, of the same order, left this port, per steamer City of Paris, for Liverpool, also en route to Rome, to attend a General Chapter of the Congregation.

On the same day the Rev. Father Rolle, of the Order of Preachers, left this port, per steamer, en route to Liverpool, on a visit to his native country, Ireland, for the benefit of his health.

The corner stone of the New Church of the Holy Cross, to be erected on the site of the Old Church, West Forty-second street, between Eighth and Ninth avenues, Rev. Patrick McCarthy, pastor, will be solemn

solemnly blessed by the Most Rev. Archbishop McClostey this morning. His Grace will be assisted by a
large concourse of the reverend clergy of the city and
vicinity. The cost of the whole church when completed will be about \$100,000, and it is expected that
it will be finished next fall. Mr. Henry Englebert is
the architect and superintendent.

A grand concert, at which several leading lights of
the Italian opera will assist, will be given this evening at the Church of St. Anthony, Sullivan street,
near Houston. This church was established some
ten years ago by the Franciscan Fathers, who, in
spite of most depressing difficulties, have succeeded
in establishing the church on a good, firm basis; and
having assigned to them the care of a large, populous and not over munificent parish, they take this
means of obtaining assistance to help them in their
good work.

Religious Notes.

Miss Morris, a missionary, sent by the Women's Union Missionary Society to Calcutta, died suddenly at the American Home on the 13th ult.

The Observer states that the good people of Albany made generous provision for the entertainment of the members of the Assembly and others expected. About four hundred persons were assigned to places, and enjoyed the hospitalities of the citizens. The meetings of the Assembly in the early part of the

About four hundred persons were assigned to places, and enjoyed the hospitalities of the citizens. The meetings of the Assembly in the early part of the seasions were not largely attended by the people; but as the proceedings advanced they excited a deep interest in the churches.

The Rev. Dr. George Junkin died at his son's residence, in Philadelphia, on the 20th instant. He had been identified with the Presbyterian Church a full half century.

The Tablet—Roman Catholic—in discussing the subject of the recent religious anniversaries, is particularly caustic upon the foreign missionary branch of these annual gatherings. Referring to the amount of money collected and the uses it is put to the Tubbas says:—"It is easily seen that these Presbyterians. Dutch Reformers and Methodists have plenty of money to spare; but, even so, we cannot help thinking that they might find something better to do with their surplus revenue at home, where the fruit of their benevolence would be under their own eyes. Do they not know that the whole world is laughing at them and their excessive credulity in trusting such enormous sums of money to their so-called missionaries and their fine lady wives? If they do not know it and feel it they are greater fools than we took them for—that is all?

The Erongelist—New School Presbyterian—endorses Grant and Colfax, but has a saving clause in regard to Grant, about whom it has the following:—"One fear only troubles us—and we may as well speak frankly—it is in regard to his habits. There is no disguising that at one time they were bad. His friends, while of course they do not proclaim the fact, still, we presume, do not deny it. But since the war called him a second time into the army, he is said to have risen above this. The responsibilities of command seemed to elevate him above templation, and we are assured that his habit was one of total abstinence. General Howard, we understand, testifies that in all the campaigns in which he served with him he never saw him in any degree under the induces

GERMAN CATHOLIC CENTRAL UNION.

The Arrival and Reception of the Various Be gations-The Programme for To-Day. The Seventeenth ward, at least that portion of

The Seventeenth ward, at least that portion of its which lies within a radius of half a mile around the Church of the Most Holy Redeemer on Third street, put on an appearance of such festivity yesterday as it never presented before. The angels even seemed to smile upon the proceedings then developing on this particular spot of mother earth, for the clouds which had hung so heavily over us all day, sending down upon us poor mortals sprays of mist, broke and divided and the bright rays of the sun shone forth once more for the third time, we believe in the rows of large tenement houses that crowd the blocks of ground in that neighborhood, and can be true to himself the appearance of those houses of them which was not a window in either of them which was not one more than the control of them which was not one the care of them and the care of the care of the care of them and the care of t

in the city, and a section of cavairy under command of Captain Schurtz.

At eleven o'clock the procession is expected to reach the Church of the Most Holy Redeemer, when the celebration of high mass will begin. The Very Reverend rector, Father Leimgruber, is to be the celebrant, and the well known Pascal mass of Lambilot will be sung by the choir, at which the entire Cacilia Singing Society and and an orchestra of thirty pieces will assist. Rev. Father Wayrich, G. SS. R. (Congregationis Sunctissimi Redemptoris), will deliver the sermon. To-morrow evening the same reverend gentleman will deliver a lecture in the church on the "Condition of Catholic Schools."

On Tuesday morning Archishop McCloskey will celebrate Pontifical mass and deliver a sermon to the assembled delegates at the same church.

An anniversary meeting of the above society was held yesterday afternoon at Steinway Hall. About two thousand children belonging to the Sunday school connected with the organization attended, being marched thither in procession under the lead-ership of their teachers, the Rev. Franklin S. Rising ership of their teachers, the Rev. Frangin S. Rising acting as superintendent. The Rev. Dr. Tyng presided. The programme of exercises was as follows:—
1. Sunday School Volunteer Song; 2. Selection read by minister and children responsively; 3. Hymn, "Battling for the Lord;" 4. Apostics' Creed; 5. Prayers; 6. Hymn, "While you're young; 7. Address; 8. Hymn, "Let us try to work for Jesus;" 9. Missionary hymn, "From Greensand's tcy mountains;" 10. Presentation of certificates; 11. Hymn, "Beautiful Homa Above;" 12. Doxology and benediction. The prayest was offered by the Rev. Dr. J. Cotton Smith and the benediction read by the Rev. Dr. Bancroft Davis. The Rev. F. S. Rising, at the close of an addresse, distributed the certificates (1.500 in number) of membership and cxhibited a bar of silver from St. Paul's Stinday school, Virginia City, worth \$450. Addresses were likewise delivered by the Rev. Beber Newton, of Philadelphia, the Rev. J. Blake Falkner, of Bridgeport, and the Rev. S. A. Chark, of Elizabeth, N. J. The following statictics were handed in:—The society was organized in 1867; the first membership bears date March 25. From April 1, 1867, to April 1, 1868, it numbered 33 life members and c.000 annual members. From April 1, 1865, to date (two months), 30 additional life members have been added, 3,509 children have become annual members and received the membership. Receipts from April, 1867, to April 1, 1868, from membership, \$4,365 70: Sunday school contributions in same period, \$4,342 97. Total, \$7,794 67. During April and May, 1868, \$11,280 83. acting as superintendent. The Rev. Dr. Tyng pre

LONG ISLAND INTELLIGENCE.

THE STABBING APPRAY AT FLUSHING .- The ex-

THE STABBING APPRAY AT FLUSHING.—The examination into the circumstances of the stabbing of Daniel W. McNicoli, at Flushing, on Thursday, was yesterday concluded, when John Wright, the accused, was found guilty of the charge preferred and held in the sum of \$1,000, to remain imprisoned until the sufficient sureties can be had.

ATTEMPT TO POISON A FAMILY.—On Saturday morning circumstances were brought to light in the family of John Young, at Port Jefferson, Suffolk county, which led to the belief that a servant employed in the family had administered poison in the food, and she was therefore arrested on suspicion and taken before Justice Hunting, to whom she made a confession that she had before that morning attempted to poison the family upon several occasions, but each attempt had failed.

Fire at Manhassett.—The large dwelling house

FIRE AT MANHASSETT.—The large dwelling house of Edward Willetts, in this town, was entirely consumed by fire on Thursday night, causing a loss of about \$3,000. The furniture in the lower story was nearly all saved, but the contents of the upper stories were completely burned up.

MAILS FOR THE PACIFIC.

The steamship Arizona will sail from this port on

Monday for Aspinwall.

The mails for Central America and the South Pacific will close at half-past ten o'clock in the morn-

will be ready at half-past nine in the morning. Single coules, in wrappers for mailing, six cents.